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Burmah.

JOURNAL OF MR. KINCAID.

(Continued from p. 292, last vol.)

Tour to Mógaung—Northern aspect of Ava and Sagaing.

Jan. 27, 1837.—Col. H. Burney, the British Resident at the court of Ava, having made arrangements for sending a small boat with despatches to Mógaung, kindly offered me the privilege of taking charge of the boat; and thus placed within my reach a very favorable opportunity for visiting the northern provinces of Burmah. The Resident did not wish to place upon me the least responsibility—he had no service for me to perform; his only object was, to contribute to the acquisition of knowledge, and to further the designs of the Christian church; so that I should be left to act freely, and, if I should see fit on reaching the upper provinces, could abandon the boat altogether, and proceed over land either to A'sám or any of the tributary Shyan states. By myself, and the missionaries with me in Ava, the proposed tour was considered very important. Hitherto no effort has been made, by any agent of the Christian church, to explore the field north and east of Ava. The bible and tract societies, as well as the Board of Missions, need information in order to labor judiciously. The population, the languages spoken, the character and manners of the people, and the facilities for doing them good, should not remain a mere matter of conjecture. If any thing can now be done for the well-being of the people, it should be known. Anxious to ascertain this fact, as well as to learn the extent of the field, I have undertaken this journey with pleasure, though not without some fears relative to the result.

Left home about 4 o'clock in the morning, having four lascars and five Burmans. The lascars and one Burman are professional boatmen, the other four Burmans are Christians, and will assist in rowing the boat. One of these last is nearly fifty years old, has been a military officer, and travelled extensively both in Burmah and the Shyan states. Having for years been in charge of a Burman troop, he is a little inclined to be dictatorial; yet, with this drawback on his natural temper, I consider him a valuable assistant, on account of his knowledge of the country. The other three are young men, amiable, active and intelligent, and will serve me to the very utmost of their power.

We had passed Ava and Sagaing when the first light of morning broke upon us. In a short time the outlines and most prominent objects of these two cities could be discerned, and, as the light increased, the whole was spread out before the eye, like a vast map. The two cities appear to the best advantage from this point, and probably this is the best hour in the day for seeing them. The tall, slender spires and minarets, shooting up in every direction, and the great number of pagodas and temples, scattered over Sagaing hills, are indications of population, wealth and power. The spire which rises above the throne of Alompra, looks down proudly upon all the rest. A large, costly monastery, built by the queen, is seen to great advantage from this place. On the east side of the river, rising abruptly from the water, is a small conical hill, covered with small pagodas, temples and idols,

and around the base are a number of monasteries. On the west side is a large Burman, and on the east side a large Kathayan, village. The hill is called *Shway kyet yet*, (Scratch of the golden bird.) The legend says, that many ages since, when Gaudama was a quail, and passing over various countries, he rested on this spot, and scratched for food. It was this scratch that formed the hill, and gave to it its sanctity. On the water side you can ascend the hill by several flights of well-formed stairs, which lead to a small, neatly built zayat, from which you can have a delightful view of Ava and Sagaing.

Amarapúra—Thay-byo—Mengoon pagoda.

About 11 o'clock, we fastened to a small bank opposite to Amarapúra, and nearly a mile from the city. At this season of the year the water is low, so that the city stands inland; but in the time of high water, you can come immediately up to the houses in boats. After remaining here more than two hours, for the men to purchase a few more articles for the journey, and to breakfast, took leave of Mr. Simons and Mr. Webb, who had accompanied me as far as this in a small boat. The men plied the oars with great assiduity, till dark, when we reached Thay-byo, a small but pleasant village on the west bank. Have passed to-day 14 villages, many of them respectable in size, and pleasantly situated. On the east side of the river, the country is level and extensively cultivated, but on the west, the Sagaing hills, with a firm, rocky base, rise up from the water, leaving only here and there a small nook, in which fishermen have erected their hamlets.

The head-man of the village very kindly placed two men as a watch near our boat, that we might not be disturbed by thieves in the night.

28. By the earliest dawn we were off, and at sunrise reached Mengoon, an inconsiderable village, though hardly separated from two or three others of the same size, and occupying a very pleasant slip of rolling ground between the river and Sagaing hills. This place has gained celebrity from being the temporary residence of the old king, while building a pagoda said to be larger and more costly than any other in the empire. I have neither the means nor the time to take its dimensions, but some idea may be formed of its size and height, from the fact that it is distinctly seen from Amarapúra, while the villages near it cannot be discerned. It is a square building, made of bricks and lime, and remains unfinished. I am informed that, according to the original design, it has risen to only half its height. This was to have been the proudest monument of Boodhism in the world, and the reported reason for abandoning the work was this: the king's astrologers predicted, that when this pagoda should be finished, the dynasty of Alompra would cease. The probability is, that the king's finances were not likely to hold out, or else that he wished to turn them into another channel; and, in order to get off with a good grace, the astrologers received a hint how to interpret the oracle. In the centre of this solid mass of masonry a room was formed, twenty cubits square, in which were placed images of every member of the royal family, and of some of the principal officers of state; in all more than two hundred. All the images were as large as life—those of the royal family of pure gold, and those of the nobility of silver. The weight of gold or silver in each image, was just the weight of each individual for whom it was made. The images were placed in a standing position, and then dry sand, plentifully mixed with broken glass, was poured in till it entirely filled up and covered to the depth of twenty cubits. Solid masonry then rises on the top of this, but how many cubits high I am unable to ascertain. The object in covering them to such a great depth with sand and glass, is to secure them from depredation. Just in front of this pagoda, and standing on the margin of the river, are two sphinxes, of vast size, that look down frowningly upon boats passing below. Between these fabled monsters are the broad stairs and street that lead up to the pagoda.

A little after sundown, put up at Yalayman, a pleasant little village on the west side of the river. During the day, have passed 16 or 17 villages; some of them are small, but most of them have from fifty to a hundred houses. Shing-ma-ga is a very pleasant town, has two respectable bazaars, and is surrounded by a wide, fertile valley. One part of the town stands upon high ground, and affords one a fine view of the neighborhood on both sides of the river. It has a great many pagodas and monasteries, which give the town an appearance of former wealth and

population much beyond what it has at present. On the east side of the river the valley is very wide, and spotted with villages in every direction. Large groves of palm and tamarind point out the local position of villages and monasteries.

Kyouk-myoung—Mokesobo—Senkoo.

29. The morning was delightfully pleasant and cool, so that I found no difficulty in walking on shore till ten o'clock. The sun was sinking behind the hills when we came before Kyouk-myoung, now a village, but seventy years ago a large fortified city. It was built by Alompra, but the bricks were not well made, and, being soon after abandoned, the walls are falling down. The site is well chosen. The ground is moderately high, and looks over a wide, fertile valley. From this city a road runs directly west over the hills to Mokesobo, celebrated in Burman history as the birth-place of Alompra. Mokesobo is said to be a strongly fortified city, surrounded by a deep, broad moat; but the country around is barren, and the water intolerably bad.

On the east side of the river, about five miles below this, are the ruins of Senkoo, a city that was built previous to the existence of Burman records. When Pagan was built, about 800 years ago, the walls and towers of this city were falling down; but *then* its origin and history were subjects of mere conjecture, and consequently associated with the most extravagant fables. There is, among the ruins, one large pagoda, which has been kept in repair from generation to generation, amidst all their revolutions, and is esteemed a place of great merit. There is now a fine and apparently flourishing village of 300 houses.

Have passed 21 villages, lying on both sides of the river, and, as the valley is very wide, running off for many miles to the east, I am told the towns are large and thickly scattered in the interior. A more charming and fertile valley could not be wished; and when the light of Christianity and science shall shed a pure and regenerating influence over the people, it will be a lovely place. Instead of houses made of reeds, and tumbled together in the utmost confusion, without streets, without walks, without gardens, grass-plots, or shrubbery—we should see substantial, neat buildings, surrounded by gardens and lawns. Instead of swarms of naked children, rolling and tumbling in the dirt, we should see them clad, and under that course of training which would fit them for high moral and intellectual relations, and prepare them for a future state of existence. Instead of long, loud, angry disputes, unceasing domestic quarrels, and an utter disregard of truth—we should see peace, kindness and truth walking in all their majesty among the people. It is melancholy to reflect on the long number of years in which this densely peopled valley has been the abode of idolatry. The peasantry of Italy and Spain cannot be much more degraded by vice, or destitute of mental training. I find the people inquisitive, and willing to read.

Ya-tha-ya—Exposure to robbers.

30. Till after ten o'clock we were passing through the same rich valley, in which Kyouk-myoung and Senkoo are situated. The villages are numerous, and equally large as those I passed yesterday. The hills on each side of the river gradually draw in, till their base touches the water. Occasionally the hills rise up nearly perpendicular, and the river is compressed into half its usual width. During the whole of the afternoon the country continued wild and mountainous. Now and then there is a lonely hamlet of fishermen and timber-cutters, and, if report says true, not a few of them are addicted to robbing, when they can do it with impunity.

Have seen but one pagoda to-day, and that is very small. It stands upon the brow of a rocky hill, and marks the grave of a young female of high rank; her father had been governor of A'sám, in upper India. She had accompanied her father and many others to a pagoda, containing relics of extraordinary virtue, and when returning from their pilgrimage, she sickened and died at this place. I mention this fact because it illustrates a peculiarity in the customs of this people. No dead body, however high the rank of the person, can be taken towards the royal city for burial. If a corpse is removed at all, it must be taken in an opposite direction. Another peculiarity is, a corpse must not be taken across the water. Dr. Price died at his house in Sagaing, and Mr. Lane, an English merchant in Ava, wished to take him to the Christian burying-ground, a little west of the city, but the government interposed, on the ground that the body must not be taken across the river.

It was nearly dark when we stopped at a small village, called Ya-tha-ya, perched upon the side of a rocky mountain, and surrounded by a dark, tangled forest. My men, wishing to procure some vegetables, went among the villagers, but were treated roughly, and returned to the boat without purchasing any thing. My Burmans were fully satisfied that we had fallen upon a nest of robbers. I inquired what reason they had to think so ill of those mountaineers, as they had never seen them before, and could not possibly know their moral character. They replied—"These men have no cleared ground, no carts and oxen, no implements of husbandry. They speak roughly, and all have knives stuck in their waist-cloth—such knives as none but robbers use; and under every house are a number of horses, on which they ride to a distance, to rob individuals and plunder villages." After hearing this, I inquired for the head-man of the village, but was told there was none. I expressed surprise, and intimated that all was not right—when they inquired what I wanted, and said the head-man had been away, but had just returned. Inquiring him out, I demanded two or three men as watchmen during the night. In the most decided manner he refused giving any such assistance. His features, language and manners, as well as those around him, were exceedingly rude and forbidding. It was dark, and to think of going further was out of the question. That these men were robbers, we could not doubt; yet I thought the danger less to remain near, than to go away and give them an opportunity to come upon us by surprise. I told the head-man he could do as he pleased about giving us protection; but I wished him to understand distinctly that, if any harm befel us, this village would be made responsible. We had in the boat one musket and one pair of cavalry pistols. These I loaded with care. I placed the two oldest Burmans on the shore, with the musket, to keep watch by turns; had the boat so fastened that we could push off at a moment's warning; told the rest of the men to sleep, and, with the pistols lying beside me, I sat and watched till day-break. It was an uncomfortable night. About ten o'clock in the evening, a deep-toned gong sounded in the head-man's house. In a few minutes the villagers were together, talking boisterously, and sometimes angrily. The evening being clear and still, I could hear much that was said. The people were charged by the head-man to keep away from my boat. I also heard a good deal about spirits and opium. After an hour or so, all was still till about midnight, when the gong again sent forth its deep tones, echoing among the trees and rocks. In a few minutes I heard voices, and saw lights gliding along among the trees and cabins. All collected in the house of the head-man, and began talking, as before. My men on the shore inquired what was to be done. I told them to remain firm, unless a large number came down, and, in that case, come upon the boat immediately. It was an hour of deep anxiety; for no one who understood their language could mistake their character. Presently a tall man came down, and when within forty or fifty yards of us, my men hailed him and ordered him to stop. With an angry, coarse voice, he inquired why they stopped him, and was promptly told that I had so directed. I immediately spoke, and told him it would be unsafe to come nearer; that I had heard their language and witnessed their proceedings, and was fully prepared to resist them; that we were peaceable people, seeking only to benefit others, but should not tamely fall into the hands of lawless men. After looking at us a few minutes, he returned, and the villagers remained together all night, talking, singing, drinking spirits, and smoking opium.

Malay—Sabanago—Kyan-whyat.

31. When the first gray of morning began to appear, we set off—not, I trust, without gratitude to the Preserver of men—and after passing three mountain hamlets, reached Malay, about ten o'clock in the morning. This is a pleasant little town, of 200 houses, standing upon a rocky shore on the west side of the river. Here are, a custom-house, which collects money from those ascending and descending the river—four large monasteries, sixty or seventy monks, several zayats, and a few small pagodas. A valley opens to the west, and a road leads back to the Kyen-duen, a river that rises among the mountains near A'sám, and empties into the Irrawaddy, 40 miles below Ava. On the east side of the river is Sabanago, a village of 100 houses. Back of the town is an extensive valley, in which are the widely scattered ruins of an ancient city, called Sabanago (or

Tsampaynago.*) This city, like Senkoo, flourished before the existence of Burman records. A chain of high mountains are seen at the east, probably 20 miles distant. Among these are ruby mines, and on the east side of them commences the Shyan population. There is a road, of considerable travel, over the mountains, which by Burmans and Shyans is called good; though their ideas of a good road are very different from ours. If a loaded bullock or mule can contrive to get along from ten to twelve miles a day, the natives always speak well of the road. Soon after dark we reached Kyan-whyat, a village of about 300 houses. It stands a mile from the river, and near it are the ruins of an ancient city, of the same name. It is said to have flourished more than a thousand years ago. Several large pagodas, melted down into conical shaped hills, and covered with a dense forest, proclaim the long reign of idolatry over this people.

A strong north wind rendered the evening extremely cold, so that I was obliged to roll up in a cloak. The thermometer was down to 48°. Here are several large rafts of timber and bamboo, on their way to Amarapúra and Ava. Small houses are constructed on the rafts, for the owners and their families. While my men were getting their rice and curry ready for supper—the best dish in the world—I went about among the boatmen and raftmen, who were sitting over their little smoky fires, and questioned them about every thing relative to the districts where they had resided. They were civil, and some of them listened with much attention to my instructions on religion. Found two persons who had formerly got a tract in Ava, and their inquiries indicated that they had read it with care. Gave one of them a book, and distributed a few tracts. The children were at first afraid of me, and ran off crying. Some of them, a little more bold, crept in behind their mothers. The greater part of these little urchins were entirely naked, though the evening was piercing cold.

Interesting discourse with Shyans—Ruins of Tagoung and Pagan.

Feb. 1. Having a strong north wind till noon, our progress was slow and difficult; yet I took advantage of it to keep on shore and visit the small villages. On the west side of the river the mountains rise up abruptly from the edge of the water, leaving only here and there a stinted nook, in which fishermen dry their nets. On the east side of the river, the mountains lie further back, but the country is mostly wild and uncultivated.

We have read the incident next narrated with deep emotion. How universal, how urgent, the necessities of our fallen nature! How utterly beyond the power of human skill to devise relief! Conscience, though unenlightened by divine revelation, feels and enforces their demands, but answers not again. Reason gropes in darkness, and judges best when most it doubts the justness of its decisions. The revelation by Jesus Christ, and that alone, brings light and life. The world by wisdom knows not God. By the foolishness of preaching, He saves them that believe.

In the afternoon I came upon a party of Shyans, 25 or 30, male and female. They had built up their fires, and were cooking rice upon the shore. They were elderly people, had one large boat, and in it were provisions and various articles which make up what this people call *comfortable*. They were all dressed in coarse, dark blue cotton, and each one, whether at work or not, kept smoking from a pipe that had a stem three or four feet long. I let my boat go on, and remained half an hour in conversation with them, as most of them spoke Burman very well. They had come from a province about 250 miles north-east of this, and were on a pilgrimage to places of reputed merit in various parts of the empire. I inquired, "Why do you take so long a journey?" One of them, whose face was wrinkled with age, though he was active and spoke with energy, replied—"Our years are many, and we are going to visit all the most distinguished gods in the kingdom, that we may get peace and merit before death." "Have you failed of obtaining peace, by worshipping the gods in your own country?" I inquired. "Yes; and we have heard there are gods in Amarapúra, Ava and Pagan, and that under them are relics of Gaudama, which possess indescribable power. To visit those places, and make offerings and prayers, is meritorious." As he uttered these words, he laid down his pipe, looked me full in the face, and said, gravely and anxiously, "What do you think—is this true?" "No; it is

* About 70 miles above Ava.

all wrong. The gods you are going to see, are made of bricks and lime. Your offerings they cannot see; your prayers they cannot hear. The true God, who made heaven and earth; made you and me; gave us power to speak and think; gives us the three seasons—the warm, the cold, and the rainy; the eternal God, whose presence, power and goodness are every where—that God is here, and hears all we say. He sees you and me, though with our bodily eyes we cannot see him. He is holy, free from sin, never sick, never sees old age, and never dies. He is God, the true God, and beside him there is no God." "Wonderful language"—"Extraordinary words," replied half a dozen, with one breath—and then urged to hear more. Such a company of sober, venerable old men and women, entirely ignorant of the Being who made them, yet distinctly conscious of their accountability, is a scene deeply affecting.

The sun had just gone down when we came before Tagoung. While supper, or rather dinner, was preparing, I took one man, and went through two streets. On my way back, sat down in a verandah, while an elderly man and two females were employed in some domestic concerns, and soon entered into conversation with them. There were many indications that this town had known better days; that it had formerly been more populous and flourishing; and I inquired if this were not so. They replied, that, within a year, one third of the population had removed. "And what was the cause of this?" I asked. "Oppression. The present governor is so rapacious, that those who could, have got together a few things in a boat, and fled off in the night." "Are they unable to go off openly, and seek a residence where they choose?" I inquired. "Yes; they would be seized, and their children sold to pay the tax. Often the whole family is sold." "If the local authorities are unjust and oppressive, why do you not appeal to the king's court in Ava, and have the officers either removed or punished?" "Sometimes it is done, but it seldom does any good, for a new officer is likely to be just as bad, or worse than the old. The best way is to run off, and get into another district." Misrule and oppression are universal in Burmah, and this is the principal cause of the shifting character of the population—like the sands of the desert, rolled and driven by resistless winds. Oppression is so stern and unpitying, that there is no incentive to industry, beyond what the most urgent claims of nature demand. Should any family rise so far above the common mass, as to have a house a little comfortable and neat, it would be the signal for every underling of office to watch for his destruction; and the only means of safety is, to pay handsomely into the hands of a superior officer, and secure his protection. People will necessarily become indolent, when industry is the certain road to oppression; and when indolence ceases to be a crime, there is an end to all virtuous and honorable principles. Veracity is almost wholly unknown, and falsehood mingles with all the relations of life; and this is carried so far, that false testimony is given and confirmed with such calmness, and such an appearance of honesty, as to disarm all suspicion. In the mind of a Burman, honesty and virtue are associated with dulness; cunning and deceit, with intellectual strength. Fraud, or a concealed course of management, is supposed to be associated with every transaction of life. Transparency of language and character is so entirely unknown, and so unexpected, that a Burman stranger is confounded by it, and, suspecting some treachery, too deeply concealed for his comprehension, walks off, refusing to have any dealings with you.

Near the village are the ruins of two ancient cities, which I intend to examine in the morning.

2. Early this morning, taking two lascars, three Burmans, a musket, and an axe, or Burman sword, I set off towards the dilapidated walls and crumbling pagodas of ancient Pagan.—Weapons are necessary in going any where through an Asiatic forest or jungle, as one is always in danger of coming upon a tiger or wild elephant.—I tried to get information from some of the villagers, relative to these ruins, particularly about inscriptions on stone slabs and on idols; but they were, or pretended to be, entirely ignorant. Tried to get some one to go with me, but did not succeed; and I reproached them with want of kindness to a stranger and foreigner. Afterwards, however, I found it was not an unaccommodating spirit, but fear of the head-man, who is a despicable tyrant. To render me any service might have been made a pretext for squeezing out a little silver. I traced one of the walls of Pagan about a mile, and how much further it

extended, I am unable to say. The wall is very broad, and in several places from 15 to 20 feet high, and is entirely overgrown with jungle and forest trees. In most places a soil of considerable depth is formed, so that, without removing the earth, the bricks are not seen. The moat is nearly filled up; yet there is evidence that once it was deep and broad. Climbing over the great wall, I made my way through the most dark, dense jungle I ever saw. In many places it was impossible to stand upright. Creepers, of all kinds and sizes, interwove the branches of the trees, and formed a canopy so deep as nearly to exclude the light. Reaching the base of what appeared to be a conical hill, I climbed up, and, when nearly at the top, discovered it was a pagoda. On the top of this vast pile, I had a fine view of the country to a great distance round. After digging about two cubits, the masonry appeared. The bricks are 20 inches long, made of a fine material, and nearly as hard as stone. Drew out a number of idols, of different construction from any I had seen before, and selected six to take away. I had hoped to find idols or slabs of marble with inscriptions, but did not succeed. With instruments for digging, and a few hours' time, perhaps something of this kind might be obtained. It would be interesting to the antiquarian, and might shed some light on the early history of this people. Near this pagoda stand four others, much smaller than this, but still lifting their heads above the surrounding forest.

A little to the east of Pagan are the ruins of Tagoung, supposed to have flourished twelve or fourteen hundred years ago. I traced one of the ramparts of Tagoung a quarter of a mile, and found the walls about as large as those of Pagan, and in a similar state of preservation. These cities were in ruins about eight hundred years ago, when Pagan (Pugan) was built, a hundred miles below Ava. When they were built is unknown; and if in those ages records were kept, they have been swept away with the generations whose existence and works they recorded. Of one thing we are certain;—once this was a densely peopled country, and here were large cities, filled with a busy population. Once multitudes thronged these streets, planted fields, built houses, and formed plans of happiness. How many generations have had an existence here, and here gone down to the grave! How many thousands have pined in want, have felt the iron hand of oppression, have languished under incurable disease! How many children taken to an early grave! How many have wept over dying friends! Now, the king, the noble, the rich, the poor, the master, the slave, the parent and the child, all lie alike forgotten beneath these ruins. What a long series of dark ages have rolled over their graves! When standing amidst the crumbling relics of generations long since forgotten, the mind instinctively hurries back into the remote depths of antiquity, and with a melancholy pleasure tries to draw aside the curtain of oblivion. What was their political, social and moral character? By what combination of events did they come to be a great people? What were their domestic habits—what their political relations—and by what series of calamities has their name been blotted from the history of the world? Amidst a thousand conjectures, we can arrive at only one truth—they knew not God. To them the future was dark and cheerless. From age to age, an impenetrable darkness hung over the region of the grave. Their idols and their pagodas yet remain, the melancholy evidence that they had *no hope, and lived without God in the world.*

About ten miles to the east of these old cities, are several small lakes that abound in fish. They are farmed out by the government. The revenue, I am told, is small.

Kyún-doung, and other villages—Tracts well bestowed.

Pushed off about 11 o'clock; passed several poor villages, and at sundown reached Kyún-doung, said to contain 300 houses; but I should not judge there were more than 150. It is a pleasant place, standing on the west side of the river. The houses are neatly built, standing principally upon one long, clean street, and it has the appearance of being a place of some trade. Two monasteries and one pagoda stand upon an elevated piece of ground, a little back, and show to good advantage. A few Chinese have shops here, but they trade, I imagine, on a small scale. They gathered around me, as if I had been an old friend. They asked a multitude of questions about Canton, Pinang, Calcutta, and Ava—as if I must necessarily be acquainted with every body and every thing in those cities. Had conversation, till late in the evening, with a group of respectable look-

ing Burmans. Gave them two books and a few tracts, which they professed to be very anxious to read.

The country is still mountainous, leaving but little good ground for cultivation, and yet much of the rich soil remains in its native state.

3. Having a little moon-light, we pushed on till seven o'clock in the evening, and put up at Kyouk-mau, a village of fifty or sixty houses, on the west bank. Here are two monasteries and eleven monks; five of whom came down to my boat, and remained till after ten, listening to reading and arguments in proof of the being and perfections of God. Several of the villagers also came and listened. After we had all gone to sleep, I was roused by a low voice, saying, "Teacher, teacher;" and, starting up, I saw a man standing in the water, by the boat. Before I had time to make any inquiry, he began to apologize for disturbing me at that time of the night, and said he had been absent, and when he returned, a neighbor read to him a tract about God. Learning where he had got it, and fearing I might be gone before day-light, he resolved to come at once. It was very dark, but I could perceive by his voice that he was an old man. In few words I explained to him the character of God, and the provision God has made for the happiness of intelligent beings; and gave him a small book and two tracts. The poor old man went away, pouring forth a torrent of kind wishes, and saying he wished to understand this. For the first time in his life, he has heard there is an eternal God, who made the heavens and the earth. For the first time in his life, he has in his hand the gospel of peace.

During the day, have passed nine villages; only two of them appear respectable, and they stand near the melancholy ruins of two ancient cities. On the east side of the river no mountains are seen; on the west side they are still in sight, but some distance back, so that the valley becomes large. The interior is inhabited by Shyans, and on the mountains are scattered tribes of Ke Cheens, a people who figure largely in the fears and tales of the villagers through this part of the country. As I go to the north, I shall come in contact with the people, and shall take every opportunity to gather what information I can, relative to their numbers, language and habits.

Chinese.

JOURNAL OF MR. DEAN.

(Continued from p. 53.)

Sabbath exercises—Tract distribution.

Bangkok, Feb. 5, 1837. This being the Chinese *New-Year*, as well as the Sabbath, we deviated a little from our usual Sabbath exercises. Instead of reading a portion of the scriptures, as the subject of remarks, my teacher read and explained a small tract, prepared with reference to the Chinese New-Year, alluding to the usual method of spending the day, with exhortations to express our gratitude to the true God for favors, according to the instructions of the bible. The assembly, though smaller than usual, appeared to be interested, and at the close I gave them each a copy of the tract we had been reading. The multitude spend the day as one of festivity, and though its exercises may with them be called religious, with as much propriety as any in which they are accustomed to engage, still they more resemble the parade of a military muster.

I have just furnished Chek Ete with a quantity of Christian books, to be taken by a friend of his to a portion of China unfrequented by Christians. I think it well to send books where we cannot go in person; and we should pray for, and may expect, the blessing of God to attend these noiseless ministers of mercy, and make them the means of saving many souls.

12. Sabbath. About thirty present at worship to-day, and better attention to what was said than usual. About half this number are pretty constant attendants. Some remarks were made from the expression, "This man speaketh blasphemy; who can forgive sins but God only?"—a good subject for idol worshippers. During the meeting, one man stole a pair of shoes from an aged man who was bowed by his side in the act of supplication to the all-seeing God. It should be remembered that it is customary here for a man to take off his shoes on entering a house, and either to leave them at the door, or place them by his side on the floor. Thus you have a specimen of the character of those with whom we have to do, and who profess to bow with us in religious devotion.

13. Visited three or four Chinese junks, just arrived from Canton, Siang-Hai, &c. The deck of the junk, as usual, is made the trading-house, and is thronged with some hundreds of people;—an unfavorable time for religious conversation, or the distribution of books.

14. Several men to-day from the junks for medicine, which afforded a better opportunity for speaking to them of Christ. They took with them a few books to their friends on the junk. Some Malay visiters to-day, who requested books; and several boys, from the Roman Catholic camp, asked for Chinese books—for what intent I cannot say. During the last few weeks, have given several hundred volumes of Chinese books, at the house.

17. Two or three Hainan junks, with as many hundred men, have recently arrived here. The men appear healthy, and are making arrangements to sell their services for a year or two, to pay their passage from China. They appear interested to receive religious books, and one-fourth of them probably can read.

19. Sabbath. A full house at Chinese worship to-day, and among the number was a brother of Bun-ti, who has been for several weeks absent on a tour into the country. He took with him a bundle of Christian books, and says that the people received them gladly. There was present to-day, also, Chek Tai, a son of Chek Ete, one of the church members, who went last year to China for purposes of trade. He also took with him a box of tracts, some of which he sold, some he gave away, and some he brought back, saying that the people did not want them.

The subject of conversation to-day, was the healing of the ten lepers, one of whom returned to give glory to God. The assembly listened with attention; but, alas! the want of the Spirit's influence to give the word success, is too apparent. Oh, for the breath of the Lord, to quicken these dry bones! It is a subject of serious inquiry—Why doth the Lord delay his coming? Oh, when will the arm of the Lord be revealed for the salvation of this people!

March 26. This morning, before the usual exercises for the Sabbath with the Chinese, I had a season of prayer with Chek Ete and Chek Haw, the only surviving members of the church who manifest an interest in maintaining the worship of God. The native brethren engaged in prayer with unusual fervor. Chek Haw, particularly, appeared much affected while praying for more teachers to come forth to the heathen, and for the universal spread of the gospel. At the forenoon service there were present about thirty, and the parable of the *ten virgins* was made the subject of remark. At the close, Chek Ete, of his own accord, engaged in prayer, an exercise which he has ever before declined, except in our social prayer-meetings.

This afternoon, at the usual hour for attending to the sick on other days of the week, I found about twenty Chinese assembled, most of whom I had never seen before. I thought it a favorable opportunity to preach to them Jesus. After stating to them that my object in distributing medicine was a secondary one, and was only to be made subservient to the great object of teaching them the Christian religion, and leading them to Jesus Christ, the only Savior of sinners, I read a short passage from one of the books, which stated that "man is composed of a body and a spirit—that when the body of a good man dies, his spirit goes to heaven, to enjoy everlasting happiness; but when a wicked man dies, his spirit sinks to hell, to experience endless suffering." The passage afforded an interesting theme for remark, and I enjoyed unusual pleasure in speaking to them, and praying with and for them. I have, on the whole, enjoyed more of the divine presence, and seen more clearly the grace, the abounding grace, of God to poor sinners, to-day, than for a long time before. I desire to be duly grateful to God for what he gives, and to strive for a closer union with Him from whom cometh all good.

April 2. But few present at worship to-day.

9. After Chinese worship, conducted religious service on board an English vessel now in Bangkok.

16. To-day attended two seasons of worship, in Chinese, at my house, and met a few Chinese, at br. Reed's, for religious worship.

19. Thermometer in the shade, 99°, and in the sun, 122°, at 3 P. M.

20. This afternoon, the small bazaar near our place, was consumed by fire, which, in the space of a few hours, destroyed the lives of seven persons, besides a large amount of property, and left, perhaps, two thousand persons for the present without a dwelling-place.

23. Sabbath. We had about twenty Chinese at morning worship, and about the same number in the afternoon. The truth is communicated, from Sabbath to Sabbath and from day to day, by means of books, exhortations and personal intercourse; still, the heathen pass on, as unconcerned as the brutes that perish. Oh for the Spirit of the Lord, to breathe on this valley of death! We need much faith and prayer. Will our brethren help us in this work?

May 7. After dinner, found an assembly of about twenty Chinese, to whom I read a portion of Dr. Milne's "Treatise on the Soul," and made some remarks on the danger of losing the soul, and the provision made for its salvation.

12. We have finished off a few hundred copies of the *Two Friends*, in Chinese, and find them sought in preference to other Chinese books, from the fact that they are made in Bangkok.

14. Sabbath. After the usual exercises of the morning, I enjoyed an interesting season of prayer and conversation with Chek Ete, Chek Koh, and Chek Haw. Still, while it was pleasing to hear them lift their voices in prayer to the true God, and discover in each of them some evidence of true love to the Savior, it was painful to see their religious views so much involved in heathen superstition, and their minds so much blinded by the god of this world. Their conversation finally turned upon the subject of ghosts, or the existence and influence of evil spirits upon men. Several instances were cited, in which such had made their appearance to their neighbors and friends. One stated that Pay Chun, since he had ceased coming to meeting as formerly, had been visited, much to his annoyance, by an evil spirit, and that Bun-ti, in a formal manner, in the name of the Father, Son, and Holy Ghost, had expelled the demon from his house. I endeavored to show them that, however much wicked men might suffer from evil spirits, good men had nothing to fear from their influence, so long as they trusted in God and obeyed his word.

15. More than half of our missionary company are now disabled for labor, in consequence of the present season of oppressive heat; but while others are suffering, I am, through the tender mercy of God, enabled to attend to my usual duties. Still, the health of to-day may be followed by disease and death to-morrow.

19. Two days since, I had an attack of bilious cholic, which disabled me for business yesterday. At 10 o'clock last night, Mrs. Jones, with her two children, in company with Mr. and Mrs. Johnson, left for a vessel now at Paknam, for the benefit of their health; Mr. Jones and Mrs. Davenport having left on the first part of the week, and Mr. and Mrs. Bradley and Mrs. Reed the week before, for a similar purpose.

20. I have been obliged to neglect my studies and the calls of many, during the last two or three days, for want of health.—Thermometer, in the shade, 97°.

21. Sabbath. The assembly to-day appeared interested with the account of our Savior's entrance into Jerusalem, and the shouts of "Hosanna" from the attending multitude. Some appeared convinced of the inconsistency of their conduct, while they extolled the doctrines of the gospel without yielding obedience to its requirements.—Thermometer, to-day, 98° 20′ in the shade, with an entire destitution of wind. During some part of the day the heat has appeared almost insupportable.

26. I have now two men employed in printing Chinese books from the blocks. Chek Haw has been employed in this department, but several days since was taken ill, and, with our advice, left to visit his friends, who are living out of the city. It was hoped that, with the change of air, he might soon recover; but, though repeated efforts have been made, we have learned nothing from him since.

I endeavor still to improve the opportunities afforded for impressing the minds of the people in favor of the gospel and their salvation; but it is like beating the rock. At one time I collect a few sands under the hammer of the word, but with the next blow they are all scattered. I sometimes feel encouraged—at others, my heart sinks within me in view of the stupidity and indifference of the heathen. I have to mourn my want of faith in God and love to man. When I look at the little Chinese church, in the providence of God placed under my care, and reflect that some of its members have sickened and died, and that others have been scattered like lost sheep, and that more than a year has passed with no additions, I cannot remain an indifferent spectator; but the question often arises, What is the cause? If my own feel-

ings were such as they should be, in relation to this trial, I should be better satisfied with myself. But I forbear.

June 25. In company with Mr. Malcom, who arrived here on the 4th inst., I have recently distributed Chinese books on board fifty or sixty boats laden with cotton. The men on board were Hainan Chinese, and consequently afforded me but little opportunity for conversation; but they received books with apparent pleasure. There were from twelve to fifteen men to each boat.

Mission church organized—Sickness of Mr. Dean—His embarcation for Singapore.

July 1. Organized a church in Bangkok, composed of the missionaries and Chek Ete, the only Chinese brother now with us. In accepting the pastoral care of the first Christian church established in this heathen land, I have felt some trembling sense of the responsibilities involved. The acceptance of the charge was the more trying, from the want of success among the native brethren in their unorganized state.

2. Sabbath. Br. Malcom preached to us from the passage, "They shall glorify me in the fires, from the ends of the earth," &c., and at the close administered to us the Lord's Supper. There were present, Mr. and Mrs. Jones, Mr. and Mrs. Davenport, Mr. and Mrs. Reed, R. Hunter, Esq., Chek Ete and myself, besides three Chinese, who requested the privilege of being spectators of the scene.—We have before celebrated the communion, and considered ourselves virtually bound by a Christian compact, though not till now regularly organized into a church.

9. Thirty present at worship this morning. Some encouraging appearances in the assembly. In the afternoon heard of the illness of br. Reed.

30. I have, for a few weeks, been in poor health, but, through the mercy of God, now feel more comfortable, and hope hereafter to be able to attend more efficiently to the duties of my station. Have recently enjoyed some pure pleasure in reflecting upon the government of God, whose ways are "true and righteous altogether."

Aug. 5. During the last week, as well as for several weeks previous, I have done little more than attend to the *form* of missionary work, in consequence of a disorder of the stomach and bowels. Conscious that affections of this kind operate upon the mind, as well as the body, I am aware that I am disposed to think myself more ill than I am; while, as the most lamentable circumstance, it operates prejudicially upon my religious duties and enjoyments. My friends suggest that it may be necessary to take a sea-voyage; and this severe trial may be fully merited, from the unfaithful manner in which I have attended to the duties of my station. Still, I pray God to allow me to spend my days in this land, where I have begun to labor for the salvation of the heathen, and have enjoyed the happiest seasons of my life. It affords me pleasure to leave this matter with Him, who can save the heathen with or without my instrumentality.

7. Monthly Concert. The promised enlargement of the Redeemer's kingdom was made the subject of reflection this evening; and I trust that the meeting has had a sanctifying and inspiriting influence upon us all.

8. A person from Yuthia called at Mr. Jones's to-day, who said, that when we distributed books in that city, during the last cold season, all were not able to obtain a book, but when one had secured a copy, he would gather his friends around him, and they would read and explain to each other, thinking that it would be of no use to inquire of the priests, since they were equally ignorant of the contents of the books with themselves.

17. Embarked, with my little girl, on board the brig Fanny, (a Bombay vessel,) for Singapore. At night anchored a little below the Burman village.

19. In consequence of some deficiences in the *pass* of the ship, she was to be detained the next day, and I returned to spend the Sabbath at Bangkok, where I enjoyed a delightful season with the Chinese friends, on Sabbath morning. I had much desired to see them together again before I left; and the Lord very providentially gave me the privilege. At the close, I was reminded of home, when passing round to extend, to a room-full of known friends, the parting salutation—which, to some, was the hand of Christian fellowship—while, in return, I received from each a parting benediction. I never before found my heart so much attached to this little company, or so much longed to live and die with them.

26. While detained on the bar by low water, I was to-day visited by Mr. Hunter, who informed me that br. Reed had a relapse of his complaint, which

would probably terminate his life, and kindly offered to take me back to Bangkok. I found br. Reed able to speak, and expecting his departure from this world, for which he appeared prepared.

27. Sabbath. Enjoyed another opportunity with the Chinese friends, who assembled, for the first time, in the new bamboo chapel, which has been erected in front of the mission compound. The occasion was one of deep solemnity, and I hope may be of lasting good. The Chinese brethren requested to be allowed to pray with br. Reed.

Other circumstances, connected with the death of Mr. Reed, and the departure of Mr. Dean for Singapore, we have had occasion to notice in past numbers of the Magazine.

Arrival—Departure for China.

Mr. D. arrived at Singapore Oct. 4, and remained till Nov. 10. During this period his health slowly improved. His physician, however, judged it necessary for him to enjoy the influence of a cooler climate for a few months before his return to Bangkok, and he accordingly proceeded to China.

At the commencement of the voyage I had the prospect of having some fellow-passengers; but being Chinese, and wishing to take on board several boxes of goods for speculation, which, not being included in the terms of their engagement for passage, were rejected, they returned to Singapore, leaving their baggage (which had before been received,) on board. The next day we left Singapore Straits, passing, at 12 o'clock, Pedro-Branco, and made, in one day, the distance which on my passage from Siam required four. Instead of encountering directly the monsoons, we had taken the eastern passage, which leads by the north-western coast of Borneo and the Philippine Islands, which, at this season, generally affords favorable winds.

On Sunday following, at 2 o'clock, P. M., being in latitude 1° 45′, and longitude 106° 2′, having the little Anambas Islands in sight on the north, a Borneo prow, with a black flag, took after us, apparently with piratical intentions; but sailing with a fair wind, at the rate of eight miles an hour, we soon left our suspicious company far in the rear.

On the 14th, we passed, with a gentle breeze, Great Natuna, an island more than two hundred miles in circumference, but thinly inhabited by a few runaway rogues from Borneo, &c., who get their living by fishing, and cultivating a little rice. There is one mountain on the island, which is seen at the distance of forty or fifty miles. The soil of the island is said to be rich, but, for want of cultivation, it furnishes nothing for commerce. On the 15th, we found ourselves, by the aid of a gentle breeze and favorable current, in latitude 4° 24′, longitude 109° 29′ east. Here we enjoyed frequent showers of rain, and the thermometer seldom rose above 85°. Our progress was somewhat interrupted by a heavy swell, which indicated strong winds in the northern part of the sea; but our vessel was so constructed and so managed, as to be little affected, comparatively, by the motion of the waters.

Articles of Chinese commerce—Borneo, its population, &c.

On the 16th, our chief mate succeeded in harpooning and getting on board a shark, which measured about six feet in length and three feet in girth. The harpoon first struck him on the back, where it made no impression; but, by a second effort, it was lodged in his side, when he struggled severely, but in vain, to extricate himself. After being drawn on deck, his tail was first taken off by means of a large Burman *dah*, after which he seemed to have as little power of motion as a man who has lost his legs, though before he threw himself about to the no small danger of those on deck. The muscles of the jaws contracted with great force, even after his head was severed from his body, and the heart continued to beat for *twenty-four hours* after it was taken out and placed in a vessel of water. The fins were preserved by a Chinaman on board. They are in great demand by the Chinese, as an article of food, and when made into a soup, are considered by them a great luxury. They constitute a regular article of commerce in the trade to China, and are gathered in all these eastern seas for this purpose. The market price at Canton is from fifteen to eighteen dollars per picul.

Among other articles of food used by the Chinese, and constituting articles of commerce, are beche-de-mer and birds'-nests. Beche-de mer is found within the coral, and sells at from two to forty dollars per picul. Birds'-nests (hirundo esculenta,) is the nest of a particular species of swallow, peculiar to the Indian islands. In shape, this

nest resembles that of other swallows. It is formed of a viscid substance, and in external appearance as well as consistence, is not unlike fibrous, ill-constructed isinglass. Esculent nests are principally found in Java, in caverns that are most frequently, though not always, found on the sea-coast. Mr. Crawford says, in his work on the Eastern Archipelago, that the best nests are obtained from deep, damp caves, which are often to be penetrated only by means of lamp-light. The nests may with advantage be gathered twice in the year. Those obtained before the eggs are laid, are preferred to those which have been occupied by the young. The common price, at Canton, for the best kind, is 3,500 Spanish dollars per picul; for the second sort, 2,800 Spanish dollars per picul, and for the third sort, 1,600 Spanish dollars per picul—or from 12 to 25 Spanish dollars per pound. It is an article of food used only by the Chinese, and at this expense can be eaten only by the nobility. Mr. Crawford remarks that the annual production of the caverns of Karang-Bolang, in Java, amounts, at Java prices, to 139,000 Spanish dollars; and that the whole expense of gathering, and drying, and packing in boxes, ready for market, will not amount to more than eleven per cent. on this amount. The sale, of course, is monopolized, and the Chinese are thus made to pay a heavy tax to their neighbors, for the gratification of their whimsical taste.

On the 16th and 17th of November, we were sailing along the N. W. coast of Borneo, and near to the town of the same name. This island is becoming an object of considerable attention among the friends of Christianity, as a field of missionary labor. During my recent visit at Singapore, I had the pleasure of seeing gentlemen directly from different parts of it, who gave me results of their personal observations. Mr. Baker, a German, from the Rhenish Missionary Society, who has travelled for several months in the island, gave me the following notices of its population:

At Banjermasin, (on the southern extremity of the island,)—

Malays,	29,000	
Chinese,	500	
Dutch—merchants, &c.,	10	
" soldiers,	20	
Various others,	470	
		30,000

Pontiana—

Malays,	12,000	
Chinese,	5,000	
Bugis,	4,000	
Dutch—residents, &c.,	10	
" soldiers,	30	
		21,040

Mandor—

Chinese,	5,000

Mentrado—

Chinese,	*20,000

The Dyaks are the aborigines of the country, and are divided into various tribes, all speaking essentially the same language, but each having a dialect peculiar to itself. This, together with their scattered location and wandering habits, presents a serious obstacle to the success of missionary efforts among them.

At Banjermasin, Messrs. Barenstein and Hoberts, of the Rhenish Missionary Society, are at present located. The former preaches to a few Malays and Chinese, in the Malay language. The face of the country is flat, and the climate unhealthy. Food, consisting of fowls, fish and rice, is cheap and abundant: fowls, two rupees per dozen. Many of the houses are on the water.

At Pontiana, situated on the equator, the land is low, and the climate rather unhealthy. Rice is five rupees per picul, and fowls are six rupees per dozen.

At Sambas, (N. lat. 1°,) Mr. and Mrs. Robbins have resided for the last eight or ten months, and speak of it as a healthy location. Provisions comparatively cheap. Mr. Arms has resided here, as well as travelled somewhat in the interior. Messrs. Doty and Youngblood have recently arrived at Singapore, from Batavia, with some expectation of proceeding to Sambas, or to some other place on Borneo. Messrs. Arms, Robbins, Youngblood and Doty are missionaries of the A. B. C. F. M., and the two latter, members of the Dutch Reformed church. The Dutch government, by their unnatural restrictions, have virtually excluded Protestant missionaries from their possessions in India, except the island of Borneo.

The Chinese at Mandor, and Mentrado, are employed in gardening, and gathering diamonds and gold dust from the rivers. These towns are situated a few

* The entire population of Borneo has been estimated at 3,500,000.—(Ed.)

leagues from the western coast, and are not far from the equator. Trade between Borneo and China, is said to be less than formerly, and the number of Chinese on the island proves to be less than has been supposed, and few of these even are able to read. On the whole, from the best information now to be obtained, Borneo offers less encouragement for missionary labor, than had been supposed from previous reports.

Balabac, Palawan, and other islands—Arrival at Macao.

Owing to a heavy swell in the sea, in consequence, probably, of strong winds at the north, I was quite sea-sick, for two or three days, (which, doubtless, was of great advantage to my health ultimately,) but on the 20th I was about again, and had a fine view of Balabac Island, and the high mountains along the Palawan coast. The latter is an island inhabited by the Spanish, and extends from 7° to 12° N. lat., running from S. W. to N. E., lon. from 118° to 120° E. It divides the China from the Sooloo sea, the latter of which is said to abound with piratical prows, which often make their way out into the China Sea, in pursuit of their prey. It was thought at one time that we should be obliged to run into this nest of robbers, to avoid the heavy sea on the N. W. coast, but a kind Providence allowed us to pursue our course in safety, notwithstanding the winds and dangerous shoals through which we passed. Indeed, so highly were we prospered, that on the 10th day after leaving Singapore, we had made half the distance to Canton, a voyage which, at this season of the year, is considered, under ordinary circumstances, to require at least thirty days. Some of the shoals, as viewed from the main-top yards, presented a grand appearance, while the sea broke over them, raising a mist and foam not unlike that of the falls of Niagara.

On the 25th we passed in sight of Manilla Bay, or outer harbor, and, from the foul winds, were apprehensive that we should be obliged to run into port. The productions of Manilla are rice, tobacco, sugar, cotton, hemp, indigo, &c. It is a Spanish settlement; and the country-born Portuguese and Spanish, constituting the chief part of the population, are bigoted Catholics. In the town are eight or ten English merchants, and three or four Americans, and among the number a deputed American consul, though as such he is not acknowledged by the Spanish government. The interior and greater portion of the island is inhabited by the aborigines of the country—a savage and independent race, with woolly hair, who spurn all intercourse with foreigners, and are said to be cannibals. Protestant clergymen are denied the privilege of landing in Manilla, and all Protestants there are denied a Christian burial. This is made the chief emporium of the Spanish in the east, as Macao is of the Portuguese, Calcutta of the English, and Java of the Dutch.

Leaving the bay of Manilla, we passed along the coast of Luzon Island, nearly to its northern extremity, where we got a north wind, and made our course N. W. for Macao. On the evening of the 29th, we came in sight of the islands known by the name of the Ass's Ears, and, at the same time, saw some Chinese fishing-boats. On the next day, we made Sam-chow Point, and several islands in the vicinity; and on the 2d of December, after beating for the day among the various islands in this vicinity, we came to anchor at night in Macao Roads, after a passage of 21 days and 12 hours from Singapore.

This is said to have been the quickest passage, except one, ever made from Singapore to Macao, at this season of the year. Indeed we were surprised, on our arrival, to find that several vessels which had left Singapore a long time before us, some even twenty or twenty-five days, had not arrived, and even some of these were clippers, (opium vessels,) which sail against all winds, and calculate on the shortest passages.

The unexpected quickness of our passage was in consequence of having kept to the east, near the coast of Borneo, and the Philippine Islands, where we met no opposing currents, and occasionally got a fair wind, while, at the same time, those who were beating up the Chinese Sea, in a direct course to Canton, met with strong opposing currents and a settled head wind. Our success, also, in no small degree, is attributable to the good management of the ship; but, most of all, to the goodness of our Heavenly Father, whose kind hand led our way, preserved us from danger, and brought us in safety to our desired port. To his holy name I would also offer praise for rendering the voyage so eminently conducive to the improvement of my health.

France.

EXTRACTS FROM LETTERS OF MR. SHELDON.

In October last, Mr. Sheldon visited several of the churches in the department of the North, as mentioned in the Annual Report of the Board. He arrived at Douay Oct. 10, having left Paris the previous afternoon, and remained till the 14th, conferring fully with Mr. Willard on the general interests of the mission. As a summary of the most important facts, ascertained in the subsequent tour, was presented in the Annual Report, the extracts below will be limited to a few incidental notices.

On Saturday, the 14th, I went with br. Willard to Lannoy. During a part of the way, from Douay to Lille, we had in the *diligence* with us an intelligent French gentleman, with whom we had much interesting conversation. As the opinions which he expressed on religions subjects may serve to give a tolerably good idea of the state of feeling on those matters, among a pretty large class of the French, I will mention some of them. Starting from the point that there is a Supreme Being, and that it seemed necessary to ascribe to Him the attribute of justice, he thought it reasonable to conclude, that the soul of man is immortal, as on the contrary supposition it was difficult to account for the sufferings of virtuous persons in this life. But if the soul is immortal, then it may enjoy enough hereafter, to compensate it for what it suffers here, and the justice of God be unimpeached. He could in no case admit that future punishment would be endless, as that would be to deal too severely with beings who, however bad they had been in this life, had yet sinned but a short time,—but a moment, compared with the duration of the soul's future existence. He did not at first reject the authority of the bible, and manifested some surprise on being told that the doctrine of eternal future punishment is taught in it; though he acknowledged that he had never carefully read the scriptures, with the view of ascertaining what system of theological doctrines they inculcate. He had occasionally perused portions of the Old Testament, particularly Job and Isaiah, on account of their poetical richness and sublimity; and he professed his admiration of the morality of the gospel; but he had never had the leisure for examining the *theology* of the bible, and, besides, such examination was forbidden him by the principles of his religion. "Do you then," I said to him, "embrace fully, all the doctrines of the Catholic church, as for example, the infallibility of the pope, and the duty of confessing your sins to the priesthood?" He replied that he was a Catholic, and though he could not acknowledge that the pope was infallible, and he did not go to the confessional at present, yet if he thought that he should die to-morrow, he should immediately send for a priest, and make his confession to him. In this stage of the conversation, he explained his views of the inspiration of the Scriptures, in such a manner, as to destroy the value of his concession, that they are a revelation from heaven. He regarded them as inspired only in the lax sense in which this word is sometimes applied to certain choice portions of the works of some eminently gifted men, as Plato and Confucius. He stated his views on all these points with the characteristic frankness of his nation; and it was in a kind, not in a disputatious manner, that his erroneous and imperfect ideas were sought to be exposed and corrected. I took leave of him with solemn feelings, and, with a silent aspiration, that he might be led to comply with the request, to seek light from the word of God.

We tarried with Mr. Thieffry, who is stationed at Lannoy, Saturday night, and accompanied him the next morning to Baisieux, where he was to preach during the day.

As we returned to Lannoy in the evening, I am unable to say much of the state and prospects of the church at Baisieux. Our reception there was cordial. The brethren appear to be united. Never in my life was I listened to with more attention, than when, at the close of the afternoon discourse, I addressed them for about 15 minutes. They have a new and convenient chapel, and the assembly, the day that I was there, amounted to about 50 persons.

Sabbath evening we passed with Mr. Thieffry, at whose house, among other individuals, we met Mr. Michel, a member of the church at Lannoy, and a man who had been recommended to us for a colporteur. We conversed with him in relation to his feelings and views as to the work of circulating the scriptures, and talking to his countrymen of the way of salvation, and found him disposed to engage in the service. He is

apparently a serious, discerning man, and, for one in his situation, well acquainted with the bible.

I returned to Douay on Monday, the 16th, and remained there with br. Willard till the Friday following, excepting only that we rode out one day to Nomain. * * *

On the 20th of the month, I took leave of br. Willard, and went to Bertry, where Mr. Dusart is stationed. The condition of this church is nearly what it was when I was there before. I omit to mention the number of its members, as br. Willard informed me that he had recently furnished you the statistics of all the churches in the region. I preached to the assembly that convened Sabbath morning, and heard Mr. Dusart in the afternoon. I regretted to learn that the Sabbath school here was in a less flourishing state, than at the time of my first visit.

Sabbath evening I walked from Bertry to Herichy, that I might be in season to take the diligence at an early hour the next morning, to go to St. Quentin, a manufacturing city, of about the size of Cambray. As I was obliged to stop a few hours on my route, in this city of Fénélon, I could not resist the impulse I felt, to visit once more the edifice in which is placed the fine statue of this ornament of the Gallican church. I give you the inscription which is placed on the front side of the elevated pedestal, supporting the statue.

Fran. de Salignac de la Motte Fénélon
Archiepiscopi Cameracensis, viri tum christianis virtutibus, tum ornatissimo ingenio
longe celebratissimi
Monumentum
infandâ temporum injuriâ
una cum Ecclesiâ nomine et meritis ejus nobilitatâ abolitum
Episcopus Ludovicus Belmas et cives Cameracenses communi studio
hac in Ecclesia instaurare curaverunt
anno 1824 die.

From St. Quentin, I proceeded Monday morning to Lafère, expecting to be able to find a carriage there, to take me directly to Genlis, or, as it is now called, Villequier-Aumont, in the department of Aisne. But as I could get no sort of conveyance, without waiting most of the day, I concluded to leave my valise at the hotel where I was, and go on foot. The distance was 4 leagues. On the way, I stepped into a sort of confectioner's shop, to rest me, &c., and being recognized as a foreigner, my sociable entertainers asked me from what country I came, and whether there were found in it oxen and horses, trees, houses, &c.; whether it produced wheat, rye and flax; and whether the inhabitants made beet-sugar, and particularly cakes, such as those I was eating? Having satisfied their curiosity on these and many other equally important matters, I spoke to them of *another country*, that is, *a heavenly*, of the book which describes it, and of the character of those who dwell in it. But I am not certain that I succeeded in exciting half as much interest in their minds about heaven, as they manifested to know the simplest facts in regard to my native land. O, if the people of New-England could once contrast their own favored lot, with that of the poor ignorant French peasants, in the villages and hamlets of this kingdom, how would they bless the God that has so made them to differ! The persons with whom I had this conversation, are not in a state of more pitiable ignorance, than perhaps the majority of the villagers in the kingdom. I state facts which I have observed—it is not fiction.

Almost the sole object of my visit to Genlis, was to ascertain whether I could do any thing to help the church procure the opening of the chapel, which Mr. Hersigny has built there. I found, to my extreme regret, that I could do nothing. The mayor having refused his permission to have meetings held in it, the brethren at Genlis have addressed a petition to the *préfet du département*. His answer has not been received. It is, however, necessary to wait for it, before proceeding further. A refusal from the *préfet* is anticipated. The next and last appeal will be to the *ministre des cultes*. But I see not much reason to suppose that this step will be availing. I read in the Semeur of last week, that the minister of worship had recently given a refusal in a similar case. If this is true, he will doubtless treat all future petitions in the same way. The last hope of the friends of religious liberty in France, is, that the Chambers at their approaching session will pass a law favoring the free exercise of the right to worship God as conscience may prescribe. I wait the result with interest. Persecution is now the order of the day in several kingdoms of Europe. Will France follow the bad examples of Austria, Prussia, and Holland? I hope not, but yet I fear.

I returned to Paris, Thursday the 26th of October.

In a subsequent communication Mr. Sheldon gives the following views, respecting the *encouragements* to religious efforts in France.

If I were called upon to express an opinion respecting the condition of France, *in general*, in reference to the encouragements which it presents to efforts for diffusing the gospel, I should say, that there is much to animate zeal and justify hope. I can see plainly that this kingdom, through all its revolutions of the last half century, not to go further back, has been under what I may call a *sort of special tuition of Divine Providence.* The national mind has made progress, many prejudices have been uprooted, and some dangerous errors have been exploded. The philosophy and the elegant literature of the present day, are far less hostile to Christianity, than were the philosophy and the literature of the eighteenth century. It is no longer fashionable, and a proof of elevation of mind, to rail at religion. But the developments of Providence are oftentimes slow. It has not yet been given us to see a nation born in a day. I shall not be surprised if a long time elapses before true Christianity gains an ascendant influence in France. In the mean time, there are opening more and more fields, in which the increasing activity of French Christians may be employed. That brilliant successes are just before them, I see no reason to think, though I pretend not to know the designs of the infinitely wise God. Yet I am persuaded that patient labor will not lose its reward.

Ojibwas.

JOURNAL OF MR. BINGHAM.

(Continued from p. 20.)

Sault de Ste. Marie, August 27, 1837. For a number of weeks past, our assemblies on the Sabbath, with the Indians, have been fuller than usual. And this evening it was one of more than common interest. As I had informed them that I expected soon to leave for Detroit, they came, at the close of the meeting, to give me the parting hand, and an excellent feeling was manifested.

28. This morning, Kabanodĕn came in, and did me the compliment to say, he was sorry I was going away, and spoke of the respect he cherished for me. As he was sober, I embraced this opportunity to converse with him on the subjects of temperance and religion. While we were conversing, his wife came in, and he soon informed me that she wished to break off drinking, and said she thought it would be a help to her, to put her name to my paper, (meaning the Temperance Pledge.) I considered this a favorable time to press the subject upon him, and finally succeeded in getting them both to sign a pledge of total abstinence from all intoxicating liquor.

On the 30th Mr. B. set out on his contemplated tour, and arrived at Detroit, Sept. 2. He returned to the station Oct. 12.

Nov. 8. Started on a tour up the Lake, to visit the Indians. Found two families at Point-Opá, with whom we staid over night, and had religious service. 9th. Proceeded on, and before we fairly entered Lake Superior, met Shegud, and some others with him, coming down, intending to spend the Sabbath with us; consequently returned. It being late in the season, snowy and cold, they thought it most safe for me to postpone visiting them till the river closed.

14. Shingwâkŏs, and five or six of his band, visited us, and staid over night. I had much interesting conversation with him. He spoke of my instructions to him on religion and temperance, in the early part of my labors here, and of his own inattention to those important subjects at that time. He also spoke of the folly of the course he then pursued, and of his present abhorrence of it; and likewise of his present attachment to, and veneration for the cause of religion. Said, he hoped we would often visit him, for he liked to hear the word from us.

Dec. 5. Having had a bible class for some weeks, at the Mission room, commenced one this evening with the soldiers in the garrison.

26. Had our last quarterly examination of the school for 1837. The subagent attended, and expressed himself highly satisfied with their performance. There were none who studied geography the last quarter, but all the other branches were prosecuted.

Capt. R., who came to this post last fall, has lately set up Episcopal services in the fort. May he be a pious, exemplary man, and do good.

Jan. 2, 1838. Improved the two past days, which closed the last year and commenced the new one, in a religious

meeting with the Indians, and dispensed with our morning service with the white people. As the river was not closed, there were not as many Indians as usual at the place: but we had quite a full meeting on Lord's-day afternoon, and good attention to the word. Our Tekwamenon Indians could not get down; and Shingwâk's's band were unable to reach us; but those from below got up, with a few exceptions.

On Lord's-day had three services, with seasons of prayer.

Monday morning, commenced at half past seven, and had two services in like manner, and closed the last between two and three. As br. Cameron lives on the other side of the river, this winter, and the river was partly frozen, but not closed, he was unable to come over and help me. Mr. Chandler, the Methodist missionary, attended a part of the time, and delivered one discourse. The rest of the preaching fell on me. Felt the need of our native br. Shegud, but had the aid of Cadotte. My last discourse, which was founded on I Tim. 1: 15, although preceded by one from Mr. Chandler, with only the singing of a hymn, and a prayer between, secured close attention.

24. Shegud arrived, and reports that there is much sickness among them. His infant son, and three or four adults, are very sick. Br. Cameron returns with him to visit them. He also states that he keeps up a regular meeting with them, and the brethren appear strong in the faith, and walk uprightly.

26. To-day had a talk with Mrs. Cameron concerning her hope in Christ, and views of duty. She does indeed, talk differently on the subject from what I ever heard her before, and I got as clear an evidence in her favor as is common at a single interview. She expresses unhesitatingly her conviction that a change has taken place in her mind, by which she was relieved from the burden of guilt, with which she had been oppressed. She thinks that from that period, she has loved God, and the Savior, and Christians, and has taken delight in prayer; and she now wishes to unite with the people of God, and be numbered with the disciples of Christ. May the Lord strengthen her, and give her grace to do his will.

Feb. 1. Yesterday A'kudo arrived, and brought Mikâjichâg down, on a dog train. They have come partly to obtain medical aid, I suppose; but more for the purpose of enjoying a season at the Lord's table. M. is in a decline, and, I think, cannot reasonably be expected to rise from it.

Yesterday, a young French woman and her infant child were buried, both of whom perished with the cold on the 29th, in pursuit of her drunken husband. The woman had formerly been one of my scholars, and could read decently in the Testament.

Cherokees.

LETTER OF MR. JONES, DATED, NEAR COLUMBUS, TENN., MAY 16, 1838.

Baptisms at Galaneeye.

I have just returned from the mountains. On Saturday and Sabbath, we had very large and interesting meetings at Galaneeye. It is matter of most devout gratitude, that our brethren are enabled to possess their souls in patience, amid the terrific preparations which are going on before their eyes.

On Saturday several presented themselves to the church, and told what God had done for their souls. Five were received as candidates for baptism. On Sabbath morning the usual attention to the reading of the scriptures was observable. A number of the members had marked passages, which they wanted to have explained. After the morning exercises, we proceeded to the water side, and, in the presence of a vast concourse of people, I had the pleasure to baptize nine full Cherokees —four males and five females—in the name of the adorable Trinity. About one hundred sat down at the Lord's table, to commemorate the dying love of our blessed Redeemer. At the conclusion, twenty-five or thirty came forward for prayer.

The general attention is not in the least diminished, notwithstanding the fearful menaces of immediate expulsion from their homes, which are reiterated on all sides, in all forms of expression.

In view of the condition of their country, the brethren appointed this day to be set apart for prayer and supplication to God, on behalf of their people. Meetings were appointed at nine different places in the mountains. May the Lord hear them, send deliverance from on high, and turn their mourning into joy.

P. S. By br. Bushyhead's journal you will see that he baptized forty-seven, in his late excursion below the mountains.

Domestic.

MEETING OF THE GENERAL CONVENTION.

In the copy of the list of Delegates to the Convention, received for publication in the June No. of the Magazine, the representation of the Amity-st. Baptist Church, New-York city, was inadvertently omitted. The following are the names of the delegates appointed, and who, according to the original returns of the Committee on Credentials of Delegates, were entitled to seats in the Convention:

William R. Williams,
Edward Richardson,
Charles L. Roberts,
Timothy R. Green.

An error has also occurred in the list of Delegates from the Oliver-st. For. Miss. Soc., New-York city—the name of William *R.* Williams having been substituted for William Williams.

ORGANIZATION OF THE BOARD.

Secretaries' Departments.

The General Convention having committed to the Board of Managers the arranging of the duties of the Secretaries, the Board have divided the same into three departments: a Home Department, including the missions in North America; a Foreign Department, including correspondence with candidates for the foreign service; and a Financial Department, pertaining specially to the collection of funds, agencies, &c.; and have assigned the Home Department to L. Bolles, the Foreign to S. Peck, and the Financial to Howard Malcom.

Other Benevolent Institutions.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The Society held its annual meeting April 26, 1838, in the meeting-house of the Oliver-st. Baptist Church, New-York, Rev. S. H. Cone, President, in the chair.

Aside from the transaction of the ordinary business, the meeting derived special interest from a consideration of the duty of the Society, in regard to *bible distribution*. The following is the report of the Committee on that subject, as adopted by the Society:

That having examined a great mass of documents, containing resolutions of Baptist State Conventions, Associations, Auxiliary Bible Societies and Churches, in every State of the Union, they are satisfied that it is the almost unanimous desire of the denomination, that the American and Foreign Bible Society be left unrestricted in the range of its operations.

The Committee therefore recommend, that the second article of the constitution be altered, to read as follows, viz.

Article 2. It shall be the object of the Society to aid in the wider circulation of the Holy Scriptures IN ALL LANDS.

The committee also recommend the following resolutions:

1. *Resolved*, That this society will expect of their Board of Managers, in carrying into effect the second article of the constitution, the most sedulous care in patronizing such versions only of the sacred scriptures into the languages of the heathen, as have been, or may be, faithfully made, and are approved by competent examiners.

2. *Resolved*, That in the distribution of the scriptures in the English language, they will use the commonly received version until otherwise directed by the Society.

The *receipts* of the Society during the past year, besides a balance transferred, of $4,855 14, were $33,859 52—total, $38,714 66; and the *expenditures* for the same period were $19,636 61. Of the latter, $10,500* were appropriated to the Bap. Gen. Convention for Foreign Missions, and $5,062 43 to the Bap. Miss. Society, London, to aid in printing and circulating the Sacred Scriptures in heathen languages.

The number of Auxiliary Societies is 98, of which 15 are County Societies, 3 State Conventions, 10 Associations, and 71 Churches. The number of life directors is 92, and of life members 420.

The next annual meeting will be held in Philadelphia, on the day before the last Wednesday in April, 1839.

Officers of the Society.—Spencer H. Cone, of New-York, President, and thirty-one Vice

* $10,000 had been appropriated to the same the preceding year, and $5,000 have been added since the annual meeting; making a total of appropriations to the Gen. Convention, of $25,500.

Presidents; Charles G. Sommers, of New-York, Corresponding Secretary; William Colgate, of New-York, Treasurer; John West, of New-York, Recording Secretary; and thirty-six Managers.

BAPTIST GENERAL TRACT SOCIETY.

This Society held its 14th anniversary meeting in Oliver-st., New-York, April 24, 1838, —the time having been altered so as to connect the meeting with anniversaries of kindred institutions. The labors of the Society, during the fifteen months embraced in the annual report, have been seriously affected by the general commercial distress. The most pressing demands against the Society, however, have been met, and some progress has been made in their sacred work. The number of publications now on the Society's list, is 169, bound, with the exception of a few occasional tracts, in 28 volumes. The number of depositories, exclusive of the General Depository at Philadelphia, is 34, of which 21 are owned by the Society, and 7 are in the valley of the Mississippi. The amount of tracts in these is $1,256 75. The amount in the other depositories owned by the Society is $1,741 93. The amount in the General Depository is $2,250 97; making the total amount of the Society's stock of tracts $5,249 65.

Gratuitous Distribution.—The free grants of tracts which have been made during the year, amount, at 1500 pages for a dollar, to the sum of $987 82. These have been distributed as follows:—In the Western Valley, 755,370 pages. In Jamaica, 31,920 pages. In Africa, 20,700 pages. In Nova Scotia, 27,316 pages. Among the American Indians, 14,100 pages. In other parts of the world, 647,312 pages.

Mississippi Valley.—The amount credited to the Valley fund, on the $10,000 plan, since its commencement in April, 1835, is $2,788 25. The amount of tracts distributed and charged to the fund, including expenses, is $1,611 06, leaving a balance due the Valley, of $1,177 19.

Effort in behalf of Germany.—Brother Oncken informs us that his brethren in the church are all tract distributers, sustaining his hands and augmenting his usefulness. Thus it will be seen, that in Germany there is an ample field for the Society to occupy, with the most encouraging prospect of success.

The total amount of contributions received for the publication of Mrs. Judson's Memoir in Germany, under the superintendence of Mr. Oncken, is $725 61. The amount paid, including expenses, is $460 13, leaving a balance of $265 48 due. The amount received for the publication of tracts in Germany, is $122 93, making in all the sum of $388 41, which, with other sums that may be contributed, will be transmitted to Germany without delay.

Burmah.—This country continues to be a most interesting and important field for tract distribution. The missionaries have now four presses exclusively devoted to printing the Scriptures and tracts in numerous languages, and the results of their labors are most encouraging and cheering. The contributions received for tracts in Burmah, since the last meeting of the triennial Convention, amounted to $240 16. The amount paid is $51 56; leaving a balance on hand for Burmah of $188 60.

Book Concern.—The receipts for books sold since the last annual meeting, amount to $3,771 85. The amount paid for books, during the same period, is $2,947 99. The amount of books on hand is $864. In this account are included the periodicals distributed from the General Depository on commission.

The total receipts of the Society, during the period embraced in the report, amount to $10,264 32. Excess of expenditures above receipts, $200 18.

AMERICAN BIBLE SOCIETY.

The 22nd anniversary meeting of this Society was held May 10. The following notices of its operations are from an abstract of the 22nd annual report.

In the course of the year, 22 new auxiliary societies have been formed in the different States, making the present total about 900. Some of these societies are in a declining state, and made no report the last year. Others are highly prosperous.

The receipts of the year, from all sources, amount to $85,676 83, being 4,902 less than those of the preceding year. This is a less reduction than was anticipated, considering the pecuniary embarrassments of the times.

Bibles and Testaments have been imported, to the number of 975 copies, in Portuguese, Italian, Welsh, and other foreign tongues.

The number of Bibles and Testaments printed in the course of the year, were, in all, 142,000 copies. The number issued amounted to 158,208 copies, in eighteen different tongues.

Distribution of the Bibles or Testaments has been made the past year, not only in all our different States and Territories, but in Canada, Texas, Mexico, New Grenada,

Brazil, at Havre in France, in Greece, and at the Sandwich Islands. They have also been furnished (for use of the missionaries and mission schools,) to the American Board of Commissioners for Foreign Missions, to the Protestant Episcopal Domestic and Foreign Missionary Society, to the Baptist Board of Foreign Missions, to the Methodist Episcopal Missionary Society, and to the Reformed Presbyterian Board of Missions.

The managers have paid out $17,000 towards publishing, and circulating the Scriptures in foreign countries; namely, in Germany, Russia, Syria, Africa, Bombay, Madras, Siam, Ceylon and the Sandwich Islands. They have appropriated $17,500 which they have not yet been able to pay. They have requests before them for a still larger amount than the latter, for which no appropriation is made. It is earnestly desired that the auxiliaries may ponder these facts. Fifty thousand dollars, at least, will be required for the foreign field next year.

AMERICAN TRACT SOCIETY.

This Society celebrated its 13th anniversary in New-York, May 9. From an abstract of the annual report then read, we learn the following particulars of its operations.

Forty-six new publications have been stereotyped during the year, making the whole number on the Society's list, 913; besides which, 418 have been approved in foreign languages for circulation abroad.

There have been printed during the year, 2,831,500 publications, including 110,000 volumes. Circulated, 3,772,619 copies, including 196,431 volumes, in all 86,479,621 pages; making the total circulated since the Society's formation, 46,940,825 copies, including 854,224 volumes; in all 798,250,229 pages.

Gratuitous distribution, during the year, in 322 district grants, of which 1,868,665 pages for foreign mission stations, and other foreign parts, 6,885,438 pages. Value, including 2,008,305 pages drawn by members and directors, $5,929 16.

Receipts, during the year, for foreign distribution, $11,985 50; for volume circulation, $9,332 28—total donations, $37,173 74; of which $5,955 38 was raised by ladies. Received for publications sold, $54,558 36—total receipts $91,732 10.

Auxiliaries.—26 new Societies have been recognized during the year, making the whole number of Auxiliaries 1,138.

The Foreign Field. The full and animating communications from abroad, the substance of which is embodied in the Report, led the Committee, about the first of January, to issue a Circular, stating the grounds of their determination to appropriate for respective foreign stations $40,000 *as soon as the means could be obtained.*

In the five months which have elapsed, they have been enabled to remit only $10,000, which have been paid over as follows:

For Madras, $3,000; Burmah, $1,000; China, Ceylon, and Syria, $500 each; Western Africa, $200; mission in South Africa, $300; South African Female Tract Society, $300; Baptist mission in Greece, $400; Baptist mission in Hamburg, $600; Lower Saxony Tract Society, Hamburg, $600; Barmen, $300; Calw (Wurtemburg) Tract Society, $300; Basle Tract Society $200; Holland, for Temperance publications, $100; Belgium, $300; Spain, (Rev. Mr. Rule, Gibraltar,) $400; Chippeway Indians, Canada, (for hymn book,) $500—total, $10,000. One thousand dollars designated last year for the mission of the General Assembly's Board at Smyrna, has been transferred to their mission in Northern India; and $200 designated for Temperance publications in Russia, has been transferred to Holland.

The Foreign Missionary institutions are increasing the number of their presses, and all the means of giving to benighted millions the word of life on the printed page—not merely for the immediate conversion of individuals, but by the divine blessing to lay permanent foundations for the establishment of the gospel among them—to render them, in a word, what every enlightened, evangelized Protestant community is—and what every community under the dark, iron sway of popery is not—a people having in their own hands the means of light, and themselves daily "searching the scriptures, whether these things are so."

There are now sustained by American Foreign Missionary institutions, (including six American missionaries at Orissa,) 736 missionaries and assistants. They have twenty printing stations, viz. in Greece; Northern India; Orissa; Manlmein, Tavoy, Bangkok, Sadiyá; West Africa, South Africa, Smyrna, Beyroot, Ooroomiah, Bombay, Ceylon, Bangkok, Singapore, Canton, Honolulu, Lahainaluna, and Parkhill. At these stations are forty-three printing presses; and these and the various Tract and other institutions aided by the Society, issue publications in at least fifty-six different languages, of which publications no less than 418 have been approved by the publishing committee for circulation abroad.

FOREIGN EVANGELICAL ASSOCIATION.

[From the New York Observer.]

The annual meeting was held in New-York, May 8. This may be called the first public anniversary of the Association; for, although the Association has been in

existence for three or four years, its objects and operations were never brought before the public until the present occasion.

The grand object of this Association is to promote the resuscitation of evangelical religion in France, and other nominally Christian countries in Europe; as well as in South America, Mexico, and the French population of Canada. It occupies a great field, which was not provided for by other societies; a great field, including more than two hundred millions of the human race; a field of surpassing importance. For never, we have reason to believe, will the whole work of converting the heathen world to God be carried forward with that rapidity with which it must be carried, until nominal *Christendom* be regenerated. And there are the most encouraging signs which lead us to hope for this desired consummation. God is not only opening the door for the entrance of the truth into almost all the Catholic countries of Europe, and some of those on our own continent, but he is actually blessing, in the most remarkable manner, the efforts which are making to revive pure Christianity in France especially, in Belgium, in Switzerland.

Donations,

From April 15 to June 10, 1838.

Province of New-Brunswick—St. John, C. D. Everett, Esq., for Burmah,		10,00
Maine—Hallowell, ch.	13,68	
Hancock co. For. Miss. Soc., Rev. James Gillpatriek, tr., Ellsworth village ch., at mon. con., per Rev. Allen Barrows,	13,28	
Newport, Bap. Soc., per W. McCrellis,	8,00	
Penobscot Aux. For. Miss. Soc., per Levi Morrill, Esq., tr.,	14,00	
Wiscasset, ch., Fem. Miss. Soc., Miss M. Waters, tr.,	5,00	
		53,96
New-Hampshire—Chester, United Industrious Soc., Adeline Chase, tr., per Rev. J. Peak,	1,23	
Portsmouth, Ladies' Miss. Soc. of Middle-st. ch., per Rev. B. Stow,	28,00	
		29,23
Vermont—Springfield, Mr. Rice, towards support of Rev. N. Brown,		10,00
Massachusetts—Boston Bap. For. Miss. Soc., Charles-st. Primary Miss. Soc., per S. Millard, tr.,	83,00	
Federal-st. prayer meeting, Feb. 5,	12,17	
Union-st. do. Feb. and March,	12,29	
do. 1st Bap. Soc., for For. Miss., per Dea. Sullivan,	37,50	
Baldwin Place pr. meetings, Feb. and March,	74,00	
do. Primary Fem. For. Miss. Soc., for Burman schools, per Mrs. M. Chorley,	62,82	
per Dea. James Loring, late tr. Boston B. F. M. S.,		281,78
David C. and Mary Ann Webber		2,00
Juv. Soc., Male Dep., Fed. st. Bap. S. S., to ed. Bur. boy named Richard Fletcher, per H. A. Webster, tr.,		19,00
Miss Symmes, of 1st ch., per Dr. L. Bolles,		5,00
Mission Soc. of S. S. of 1st ch., for Bur. schools, per J. M. S. Williams, tr.,		13,00
Baldwin Place, mon. con., per Dea. Brown,		17,00
Federal-st. ch. " " May and June, per Dea. Mears,	42,81 30,76	
		73,57
South ch. " " per Dea. Hill,		16,15
Union-st. ch. " " per Dea. Sullivan,		9,93
Friend to missions 1,—R. Scott, for Karens, ,50,—per Mr. Wilcox,		1,50
Rev. Alva Woods, D. D.		20,00
A lady, per Rev. Dr. Bolles,		2,00
Brookline, ann. sub. of ladies of ch. and cong., per Mrs. S. Griggs, tr.,		30,00
Harvard, Fem. Bur. M. S., Miss D. Chase, tr., per Rev. Moses Curtis,		10,00
Middlefield, ann. sub. of Dea. John Newton, per S. Root, tr.,		10,00
Middlesex and Norfolk For. Miss. Soc., per Dea. James Fosdick, tr.,		425,57
A sum in dispute between two brethren, for Chinese mission, 53,50		
New Salem, Mr. G. Hunt 5,00—Hinsdale, friends 4,62—Charlemont, friends 4,00—Rowe, friends 2,37—Williamstown, ch. 1,66, friends 1,25, 18,90		
per Mr. Josiah Goddard,		72,40
Newton, 1st ch., to ed. Karen boy named Joseph Grafton, per Mrs. Willard,		25,00

North Attleboro', friends, per Rev. Silas Hall,	11,54	
Old Colony Bap. Miss. Soc., per Levi Peirce, Esq., tr.,	200,00	
Princeton, Mon. Contrib. Soc. of Bap. Denom., per Rev M. Ball,	25,00	
Randolph, ch. 14—Micah White, Esq. 5,	19,00	
Shelburne, 2d ch. 21,63—Heath, ch. 7,01—Rowe, Mr. and Mrs. Hall, for bibles, 1,50—Shelburne, 2d ch., Juv. Soc. 6,01—Buckland, ch., for Bur. bibles, 7,00, C. Alden, tr.—per Rev. John Alden,	43,15	
Webster, ch., of which 4,25 was contributed by Mr. J. Craig and family, per Rev. L. G. Leonard,	15,27	
West Boylston, ch., mon. con., per Rev. Mr. Tracy,	25,00	
		1372,86
Rhode Island—Newport, Bur. Miss. Soc. Aux. &c., H. G. Cranston, Sec., per Rev. Mr. Freeman,	200,00	
Providence, Ladies' For. Miss. Soc. of Pine-st. ch., per Mr. Brown,	26,00	
" Fem. For. Miss. Soc. of 1st ch. and soc., to support a native preacher, per Miss Phebe Jackson, tr.,	100,00	
		326,00
Connecticut—Bridgeport, ch., mon. con., 6—Miss H. Nichols 10,—per Rev. J. W. Eaton,	16,00	
Connecticut Bap. Convention, per Joseph B. Gilbert, tr.,	550,00	
Hartford, infant class connected with 1st ch.	1,00	
Stamford, ch., per Rev. Henry Little,	25,00	
Stonington, Mr. Asa Miner and wife, for Karen miss., per Rev. J. S. Anderson,	6,00	
		598,00
New-York—American Bible Soc., for Germany,	500,00	
Am. and For. Bib. Soc., W. Colgate, Esq., tr., for Siam, 1000		
" Burmah, 1000		
" A'sám, 1000		
" the Karens, 1000		
" the Teloogoos, 1000		
	5000,00	
		5500,00
Black River Bap. Miss. Soc., W. C. Laton, tr., per Rev. J. C. Murphy,	100,00	
Brooklyn Fem. Bap. Miss. Soc., C. Dezendorf, Sec., per Rev. S. Illsley,	72,00	
" Mrs. C. C. P. Crosby's mission box	3,00	
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	36,59	
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